The Weltanschauung Of Pathei-Mathos And An *Idée Fixe*

While Myatt's philosophy, or more correctly his weltanschauung, of Pathei-Mathos [1] is still neglected in academia, when it is mentioned it is not as a self-contained philosophy by a modern philosopher but, in an assumptive manner, regarded as representative of or as extensions to the writings produced during his years as a political and religious adventurer.

Such an assumption is the basis for a 2025 dissertation whose author claims that much if not all of Myatt's "discursive exposition is unaltered" since in his opinion Myatt's philosophy is based on the "binary conceptualization" that the author additionally claimed was particularly evident in Myatt's political writings between 1984 and1998. Since several writers have analysed other claims made about Myatt by the same author [2] we shall examine the aforementioned assumption of Myatt's weltanschauung being a 'binary conceptualization'.

This particular misunderstanding seems to have arisen based on Myatt's use of terms such as acausal, abstractions, and denotatum which opinion does not seem to take into account that Myatt's focus is primarily on empathy and pathei-mathos as a means to knowing, both of which attributes are personal, of the immediate moment, and which knowing, as Myatt writes many times, cannot be extracted out from that personal experiencing to form the basis for anything supra-personal be it a denotata or some -ism or some -ology or a philosophy. Hence why, in regard to Myatt's post-2012 writings, the term weltanschauung is more appropriate than philosophy. [3]

For,

> "ontology itself is an abstraction, a denotatum, which empathy and pathei-mathos take us beyond [and] that what applies to terminology such as ontology applies to his use of the acausal and his division of our physis, following his understanding of the Corpus Hermeticum, into masculous and muliebral. That they are also useful denotata to explain what is as it now is and has been but are ultimately discarded by the wordless knowing of empathy and pathei-mathos.
>
> That his comparisons and examples derived from ancient Greek texts and philosophy - most of which he cites in Greek and provides his own translations - are of the insights of some others with which he finds some correlation with his own insights, eschewing as he does in his iconoclasm and resonance with Greco-Roman culture the modern practice in academia of citing works by philosophers of the past few centuries and more recent texts by academics." [4]

As Myatt suggests:

> "The numinous sympathy - συμπάθεια (sympatheia, benignity) - with another living being that empathy provides naturally inclines us to treat other living beings as we ourselves would wish to be treated: with fairness, compassion, honour, and dignity. It also inclines us not to judge those whom we do not know; those beyond the purveu - beyond the range of - our faculty of empathy." [5]
>
> "[E]mpathy presents or can present to us in the immediacy of the personal moment an individual intimation or wordless knowing of the numinous, which intimation or knowing

places our mortal life, and all we connect with it or is connected to it, into a supra-personal perspective which is a-causal and of Being itself, the source of beings and all being; of which Being we as a mortal are one finite deathful emanation. Which perspective brings with it or can bring with it the wordless knowing of the unwisdom of words. Thus, while some mythoi Greek or otherwise, some mystical traditions ancient or otherwise, some poetry and some metaphysical speculations Greek or otherwise, can or may provide some insights into our physis, their wordfull expression or expressions are subject or have been subjected to exegesis, just as written expressions of religious-type revelations always are; with such exegesis more often than not the geniture of a certitude or certitudes of knowing.

Which returns us to the personal wordless knowing of empathy and its discoverable embedded uncertitude of knowing, with personal virtues such as honour and benignitas one means - an ancient epistêmê - to try to live according to such a wordless knowing, with personal honour a melding, a hermetic ἐναντιοδρομία, of masculous and muliebral thus returning us to the physis that was cleaved asunder and which in others is still being cleaved asunder." [6]

Also, that an appreciation of Being, of the numinous,

> "inclines or can incline an individual to living in a certain way and which way of life naturally inclines the individual toward developing, in a natural way - sans any methodology, praxis, theory, dogma, or faith - certain attributes of character, and which attributes of character include compassion, self-restraint, fairness, and a reasoned, a personal, judgement." [7]

As a commentator noted,

> "One of the fundamental things about the modern, currently disparaged and little understood, philosophy of pathei-mathos (a/k/a the numinous way of pathei-mathos) is its antinomian nature: that it replaces the abstraction, and thus the authority, of the modern nation-State with the authority of the individual, with antinomian philosophically implying a passive rejection of the customs, the beliefs, the authority of the modern nation-State with its *idées fixes* which include the idea that the nation-State through its government, its institutions, and its laws is the ultimate authority and judge of what is 'right' and 'wrong', not the judgment of the individual, and which supra-personal authority can and should be enforced by the nation-State through a police force or a law-enforcement agency, through the Courts, and if necessary through its armed forces all of which operate through a hierarchical chain-of-command.
>
> This antinomianism is expressed, for example, by those who seek places where they or their family can live 'off-grid' or in a rural location; by those those who withdraw from society to live a more spiritual way of life; and in general by those who seek to live in a more harmonious way with Nature." [8]

Myatt himself, in 2025, wrote:

> According to my understanding, the basis for individual judgement is the wordless knowing provided by the faculty of empathy combined with accumulated learning from pathei-mathos: from personal, practical, often difficult, harsh, adverse, or life threatening, experiences.
>
> Thus, the judgement is the result of thoughtful personal reasoning and implies fairness, a

balanced view; a personal view and understanding well-described by Heraclitus in fragment 112:

> σωφρονεῖν ἀρετὴ μεγίστη, καὶ σοφίη ἀληθέα λέγειν καὶ ποιεῖν κατὰ φύσιν ἐπαίοντας
>
> Most excellent is balanced reasoning, for that skill can tell inner character from outer.

Hence why, in describing the weltanschauung of pathei-mathos, I used the term σωφρονεῖν (sophronein) as a synonym for such thoughtful personal reasoning, explaining that σωφροσύνη (sophrosyne) as used in that fragment is usually translated as something akin to "soundness of mind, moderation" which, invoking relatively modern concepts such as "mind" and "soundness", distorts the meaning, with σωφρονεῖν in the weltanschauung of pathei-mathos thus a metaphysical Anglicized Greek term requiring no inflective forms.

In contrast, the basis of supra-personal authority, as expressed in a chain-of-command, military, political, governmental, or otherwise, is the acceptance by individuals of the judgement of a 'higher', a supra-personal, authority. That the judgement of some other person or persons is better than, superior to, ours and thus the 'correct' one. [9]

Which quotations effectively summarize Myatt's post-2012 weltanschauung: that it is not an academic-type philosophy based on some binary or any other conceptualization, but is an individual way, the path, of a person behaving and living in the immediacy-of-the moment in a certain manner based on their faculty of empathy and their pathei-mathos, their learning from their experiences with all categorizations ultimately rejected. In this respect, Myatt in his *A Note Concerning Aristotle, Reason, And Virtue* quotes Anaximander and which passage, together with his copious footnotes omitted here, I provide in full in Appendix A, since the passage explains much about Myatt's weltanschauung of pathei-mathos, much about its context, and much about Myatt's scholarship. He begins by quoting (and translating) Aristotle, *Metaphysics*, Book 5, 1015α.

<begin quotation>

> ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.
>
> Given the foregoing, then principally – and to be exact – physis denotes the quidditas of beings having changement inherent within them; for substantia (materies, ὕλη) has been denoted by physis because it embodies this, as have the becoming that is a coming-into-being, and a burgeoning, because they are changements predicated on it. For physis is inherent changement either manifesting the potentiality of a being or as what a being, complete of itself, is.

For me, the above example from Nicomachean Ethics relates to what I still find to be the vexatious issues of exegesis, of intangibility, of naming or of not naming, since what a name, a denotata, denotes, not only can and does change from century to century, from one no longer existing society to another newer one, but also has a tendency to separate and divide one being or existent from others leading to the development of categories.

According to my understanding an enigmatic quotation attributed to Anaximander expresses this:

> ἀρχὴ <...> τῶν ὄντων τὸ ἄπειρον <...>
>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν

As described in my essay *Anaximander, Imbalance, And Opposites* I interpreted this as:

> < [the] source ... of beings is the un-definitive ...>
>
> Where beings have their origin there also they cease to exist: offering payment to balance, one to another, their unbalance for such is the arrangement of what is passing.

Which understanding is that once what was or appeared to be intangible is denoted by a name it is considered to be a particular being, a 'thing', or existent, and thus becomes distinguishable from other beings, we have concealed, covered-up, its physis, and as Heraclitus described Polemos is pervasive bringing-into-being discord because the process of naming is the genesis of what is perceived to be the opposite of that now named 'thing' or existent, which as Anaximander implied it ceases, for us, to be what it was, something of an intangible mystery. [10]

<end quotation>

Hence, it seems that the particular assumption, by a particular author, about Myatt's weltanschauung that we are discussing is a basal misunderstanding of that weltanschauung, and a misunderstanding possibly derived not only from a failure to study Myatt's other post-2012 writings, such as those in the collection *Axiomata Of Empathy And Pathei-Mathos*, [11] but also from an *idée fixe*: which, according to the writers who have analysed other claims made about Myatt by the same presumptive author, is the belief that Myatt's weltanschauung of Pathei-Mathos is a deception. [2]

Egnatius Severin
2025

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Footnotes

[1] *The Numinous Way of Pathei-Mathos*, seventh edition, ISBN 978-1484096642
° Kindle edition: ASIN B0DWXTNNPY
° Gratis pdf: https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

"The numinous way - the philosophy - of pathei-mathos is based on four principles: (i) that it is empathy and pathei-mathos which can wordlessly reveal the ontological reality both of our own physis and of how we, as sentient beings, relate to other living beings and to Being itself; (ii) that it is denotatum – and thus the abstractions deriving therefrom – which, in respect of human beings, can and often do obscure our physis and our relation to other living beings and to Being; (iii) that denotatum and abstractions imply a dialectic of contradictory opposites and thus for we human beings a separation-of-otherness; and (iv) that this dialectic of opposites is, has been, and can be a cause of suffering for both ourselves, as sentient beings, and – as a causal human presenced effect – for the other life with which we share the planet named in English as Earth." Myatt, *Physis And Being*, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf, p.2

[2] *A Study In Temerous Claims*, 2025, https://davidmyatt.wordpress.com/wp-content/uploads/2025/09/the-early-and-later-david-myatt.pdf

[3] In *Exegesis And Pathei-Mathos*, Myatt wrote in 2023,

> "[M]y personal perceiveration has been for over a decade and remains my weltanschauung of pathei-mathos, which is just some recollections of my experiences and contemplations regarding the loss of loved ones, of working and living on farms in England, and of solitary walks along a sea-shore and in the hills and deciduous woods of rural English Shires.
>
> Given the 'personal horizon' of these recollections and contemplations they cannot, without removing from them their essence of a personal wordless experiencing of the numinous, form the basis for anything supra-personal be it a philosophy or a Way to guide others." *Axiomata Of Empathy And Pathei-Mathos*, p. 43, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[4] *Misunderstanding Denotata In Myatt's Philosophy Of Pathei-Mathos*, p.1. https://perceiverations.wordpress.com/2022/06/16/misunderstanding-myatts-philosophy-of-pathei-mathos/

[5] *The Numerous Way of Pathei-Mathos,* p.6. https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[6] Myatt, 2022. Numinosity, Denotata, Empathy, And The Hermetic Tradition. *Axiomata Of Empathy And Pathei-Mathos*, pp.5-6. https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[7] p.11, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

[8] Rufus Malisius et al, 2025, *An Antinomian Philosophy?* https://davidmyatt.wordpress.com/wp-content/uploads/2025/07/an-antinomian-philosophy.pdf

[9] Myatt, 2025, *Individual Judgement, Authority, And Governance*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/impersonal-authority.pdf

[10] A Note Concerning Aristotle, Reason, And Virtue, in *Axiomata Of Empathy And Pathei-Mathos*, pp.10-12, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

[11] *Axiomata Of Empathy And Pathei-Mathos*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/06/dwm-axiomata.pdf

Appendix A

Anaximander

An Extract From:
A Note Concerning Aristotle, Reason, And Virtue

Aristotle, Metaphysics, Book 5, 1015a:

ἐκ δὴ τῶν εἰρημένων ἡ πρώτη φύσις καὶ κυρίως λεγομένη ἐστὶν ἡ οὐσία ἡ τῶν ἐχόντων ἀρχὴν κινήσεως ἐν αὐτοῖς ᾗ αὐτά: ἡ γὰρ ὕλη τῷ ταύτης δεκτικὴ εἶναι λέγεται φύσις, καὶ αἱ γενέσεις καὶ τὸ φύεσθαι τῷ ἀπὸ ταύτης εἶναι κινήσεις. καὶ ἡ ἀρχὴ τῆς κινήσεως τῶν φύσει ὄντων αὕτη ἐστίν, ἐνυπάρχουσά πως ἢ δυνάμει ἢ ἐντελεχείᾳ.

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>
> ἐξ ὧν δὲ ἡ γένεσίς ἐστι τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι κατὰ τὸ χρεών· διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν
> [Theophrastus/Simplicius]

As described in my essay *Anaximander, Imbalance, And Opposites* [3] I interpreted this as:

> < [the] source ... of beings is the un-definitive [4] ...>
>
> Where beings have their origin there also they cease to exist: offering payment [5] to balance, [6] one to another, their unbalance for such is the arrangement of what is passing. [7]

Which understanding is that once what was or appeared to be intangible is denoted by a name it is considered to be a particular being, a 'thing', or existent, and thus becomes distinguishable from

other beings, we have concealed, covered-up, its physis, and as Heraclitus described Polemos is pervasive bringing-into-being discord because the process of naming is the genesis of what is perceived to be the opposite of that now named 'thing' or existent, which as Anaximander implied it ceases, for us, to be what it was, something of an intangible mystery. [8]

Something, perhaps, that is numinous or which presences the numinous. Hence why, in the weltanschauung of pathei-mathos, [9] the wordless human faculty of empathy is considered to be a way to know and understand the physis of human beings sans denotata, for it is:

"our faculty of empathy which provides or can provide an individual intuition - a wordless-knowing or awareness - of the numinous, and as a personal human faculty empathy has a personal horizon and thus cannot be extrapolated from such a personal knowing into some-thing supra-personal be this some-thing denotata, including an ἰδέᾳ/εἶδος, or an axiom (ἀρχή) or a source (αἴτιος) for some 'revelation' or ideology or similar manifestations constructed by and dependent on appellation. In the case of a 'revelation' the source is often named as God or a god/the god (θεὸς, ὁ θεὸς) who or which are often described by a myth or mythoi. [10]

David Myatt
March 10th, 2024

Footnotes:

4. Because the beginning is fragmentary it is difficult to provide a satisfactory explanation of what is meant, although many explanations have been suggested over many centuries including the speculation that 'apeiron' is the first principle, the ἀρχὴ, of beings, with ἄπειρον almost invariably translated by words such as the boundless, infinity, the limit-less.

However, ἄπειρον is a privation of πεῖραρ, a lack of completion; a lack of a verdict; or, often overlooked, a lack of a means, a method, an instrument, to reach a particular conclusion or of a tool do a particular task, qv. Odyssey: 3.431-435, and my translation:

> ὣς ἔφαθ᾽, οἱ δ᾽ ἄρα πάντες ἐποίπνυον. ἦλθε μὲν ἂρ βοῦς
> ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐίσης
> Τηλεμάχου ἔταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς
> ὅπλ᾽ ἐν χερσὶν ἔχων χαλκήια, πείρατα τέχνης,
> ἄκμονά τε σφῦραν τ᾽ ἐυποίητόν τε πυράγρην,
> οἵσίν τε χρυσὸν εἰργάξετο
>
> Such were his words, and all of his sons occupied themselves with those things
> So that an ox arrived from the fields; the comrades of the vigourous Telemachus
> Arrived from their well-balanced ship; the goldsmith arrived bearing in his arms
> Those bronze tools with which he accomplished his art:
> A hammer, anvil and well-made fire-tongs
> Which he used to work gold.

Hence my suggestion here that what Anaximander might have implied is that the source of beings is 'un-definitive', incapable of resolution because we do not posses the tools, such as words, to resolve it. Which explains why he goes on to contrast δίκη with ἀδικία, which balance and unbalance I explain below.

5. Payment as in a debt owed or because of some personal need or mistake, as in our relatively recent phrase 'debt of honour'. The debt may be to a person or persons or as in ancient times to a deity either in expiation or in the hope of avoiding a misfortune wrought by some deity, for example by the "Trimorphed Moirai with their ever-heedful Furies" of the gods, Μοῖραι τρίμορφοι μνήμονές τ᾽ Ἐρινύες.

The suggestion therefore might be that the offer of payment relates to those who, despite the fact that source of beings is 'un-definitive', having tried to define it and in the process constructed a dialectic of opposites, and thus brought conflict, realize their error. As Heraclitus noted:

> εἰδέναι δὲ χρὴ τὸν πόλεμον ἐόντα ξυνόν, καὶ δίκην ἔριν, καὶ γινόμενα πάντα κατ᾽ ἔριν καὶ χρεώμενα [χρεών]
>
> One should be aware that Polemos pervades, with discord δίκη, and that beings are naturally born by discord.

6. In respect of δίκη it here simply implies balance in contrast to the unbalance, the privation of balance, that is ἀδικία.

The translations 'order' or justice or 'fitting' - like 'disorder' or injustice or 'unfitting' for ἀδικία - are too redolent of some modern or ancient morality designed to manifest 'order' or justice or what is considered fitting in contrast to their assumed dialectical opposites.

7. In respect of χρόνος, it is not here a modern abstract measurable 'time' (in ancient times by a sundial; in later times by a mechanical clock) but 'the passing' of living or of events as evident in the Agamemnon:

> ποίου χρόνου δὲ καὶ πεπόρθηται πόλις 278
> Then - how long has it been since the citadel was ravaged?
>
> τίς δὲ πλὴν θεῶν ἅπαντ᾽ ἀπήμων τὸν δι᾽ αἰῶνος χρόνον 554-5
> Who - except for the gods - passes their entire life without any injury at all?

8. Compare the expression κεκρυμμένον μυστήριον from tractate One, v.16 of the Corpus Hermeticum, and Φύσις κρύπτεσθαι φιλεῖ from Heraclitus fragment 123. The former suggesting "a mysterium esoteric" even to this day - https://davidmyatt.wordpress.com/wp-content/uploads/2023/08/eight-tractates-v2-print.pdf - and the latter suggesting that the natural companion of Physis is concealment, https://davidmyatt.wordpress.com/wp-content/uploads/2024/03/heraclitus-fragment-123.pdf

9. qv. *Introduction: Physis And Being* in *The Numinous Way Of Pathei-Mathos*, 2022, https://davidmyatt.files.wordpress.com/2022/10/numinous-way-pathei-mathos-v7.pdf

10. *Numinosity, Denotata, Empathy, And The Hermetic Tradition*, https://davidmyatt.wordpress.com/wp-content/uploads/2022/03/dwm-denotata-empathy-v1b.pdf

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